

THE
Monthly Miscellany:
OR,
MEMOIRS
FOR THE
CURIOUS.

Occasionally Containing

Divinity and Law.

*Philosophy, Moral, Natural and
Experimental.*

Mathematicks.

Physick, Surgery, and Botany.

Criticisms and Remarks.

Political Observations.

Husbandry, and Trade.

History, Travels and Poetry.

Letters on several Subjects.

*Translations from the French, and
other most valuable Foreign Jour-
nals and Collections, particularly
the Works of the Royal Academy
of Sciences, the Mercure Gal-
lant, &c.*

*The Lives and Characters of Fa-
mous Persons.*

For the Month of February. Vol. III.

By several Hands.

L O N D O N :

Printed for John Morphew, near Stationers-Hall, 1709.

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N. B. The Memoirs for *March* and *April* shall follow with all speed.

MEMOIRS FOR THE CURIOUS.

Of the JULIAN PERIOD.

THE Julian Period is a Revolution of 7980 Julian Years, composed of Three Cycles; *Viz.* Of the *Sun*, consisting of 28 Years; Of the *Moon*, of 19; And of the *Indiction*, of 15 Years; which is thus done: They take for the first Year of this Period, that which hath the first of the Cycle of the *Sun*, first of the Cycle of the *Moon*, and the first of the *Indiction* Cycle, and it must make 7980 Years, to return to a Year, marked with the same Number of each Cycle. The following Table is very necessary to help to conceive an easie Idea of this Period.

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The Julian. Of the Sun. Of the Moon. Of the Indict.

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12
13	13	13	13
14	14	14	14
15	15	15	15
16	16	16	1
17	17	17	2
18	18	18	3
19	19	19	4
20	20	1	5
21	21	2	6
22	22	3	7
23	23	4	8
24	24	5	9
25	25	6	10
26	26	7	11
27	27	8	12
28	28	9	13
29	1	10	14
30	2	11	15
31	3	12	1

Gr.

'Twas

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’Twas *Joseph Scaliger*, or *L’Escale*, who flourish’d about 1580, that invented this Period, joyn’g the 3 Cycles together, in Imitation of *Victorius*, Native of *Aquitain*, a very able Chronologer, who liv’d in the Time of Pope *Leo*, and *Hilarius* his Successor, about 460, who having joyn’d the Cycles of the *Sun*, and of the *Moon*, compos’d a Period, call’d the *Victorian*, that took in 532 Years; others attribute this Invention of the *Victorian* Period, to *Dionysius Exiguus*, a Learned Abbot, and by Birth a *Scythian*; who flourish’d in the Reign of *Theodoricus*, K. of the *Ostrogoths*, and of his Grandson *Athalaricus*, *ab An. Ch. 520. ad Ann. 533.* and ’tis for this Reason they call it the *Dionysian* Period; but they are mistaken, for he has only given it another Beginning, appling it to the Year of the Nativity of the *Messias*; to begin again, in 533, and to continue to the End of the World. The Principal use of the *Julian* Period, is to have a firm and stable Rule for the computing of Years, amidst the different Opinions of Chronologers, who do not agree in the *Epocha* and Calculation of Years since the Creation of the World, which it is Prior to, even according to all Chronologers. Thus if you make use of this Period to note the Chronology, there will be no room left to doubt of the Time noted, which does not come to pass, in distinguishing the Time by the *Epocha’s*. For when a Chronologist, for Example, notes the Year of the World 3001. I can’t understand him, if I don’t know he reckons 4053 Years *ante Nat. Christ.* and that according to him, the first Year of the World, is the first of these 4053; but if he notes the Year 3661 of the *Julian* Period, I can clearly perceive what his Meaning is; This Period never varying, but being always the same.

An Example will make this much more conspicuous.

The first Year after the Nativity of Our Lord, according to the common Opinion, had 10 of the *Sun*, 2 of the *Moon*, and 4 of the *Indiction*; these Characters are those of the 4714th Year of the *Julian* Period; wherefore, when we read in a Chronological History, That such a Thing hapned in the 3661st. of the *Julian* Period, for Example, you must Subtract 4714 from this Number, thus;

$$\begin{array}{r} 4714 \\ 3661 \\ \hline 1053 \end{array}$$

And so you come to understand, the 3661st Year of the *Julian* Period, is 1053 Years before the Nativity of Our Lord and Saviour *Jesus Christ.* Le P. Petav. de Doct. Temp.

Hortorum ANGLICANORUM Deliciæ.

Giving some Account of the more Rare Plants, observed of late in the Gardens of many Curious Persons, particularly those about LONDON.

HAVING for several Years past frequently visited the many Curious Gardens in, and about this Famous City, wherein I Annually observed divers Beautiful, and very Rare Plants, Cultivated, and Procured with no small Care and Industry, from all Parts of the World: I therefore thought it highly necessary to give here some short Account of them, to let all *Botanists*, and Lovers of *Plants* see, that our *English* Gardens fall no ways short of our *European* Neighbours, who, tho' they may seem to have out-done us in their numerous Catalogues which we have not Prided in, and may indeed therefore give them some Reason to suspect our Poverty, or Inability; yet here they will find many Plants never yet mentioned in any of theirs, and the rest not common.

It were highly to be wish'd, some more able Pen would every Year (there being Curious Furniture enough) continue these Observations; by which, not only Foreigners would come to see, but gladly encrease our Numbers, by exchanging one Plant for another; and our own Curious will be no less pleased to know the various Productions of their own Industry, and from what Gardens to supply each other's Wants.

SECT I. ENGLISH Plants, not common about LONDON.

1. **F**ingered Hart's-tongue, Ray Hist. Plant. 134.
Hist. Oxon. 557. 2. Sect. 14. Tab. 1. Ser. 1. Fig. 2.

Phyllitis laciniata Park. 1047. Fig. 2.

• laciniato folio Clus. Hist. lib. 6. p. 213. Fig.

Phyllitis multifida, Ger. 976. Ic. 2. Jonst. 1138. Ic. 2.

• Polyschides Chabr. 557. Ic. 3. l. B. Vol. 3. Lib. 37. p. 797. Ic. 2.

Lingua Cervina multifido folio C. B. 352. 3.

This varies from the Common Hart's-tongue, in having its Extremities jagged or fingered.

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Mr. Goodyer, a Curious Botanist and Surgeon, found this above 70 Years since, on the Banks of a Lane near Swaneling, not many Miles from Southampton.

I have observed this, the two next, and indeed most of the following uncommon *English Plants*, in the Company of *Apothecaries Physick Garden* at *Chelfey*; where the greatest part of these, and many more may be seen every *Summer*, they intending for the Instruction of their own *Apprentices*, and all others, Studious in the Knowledge of *Herbs*, to obtain particularly whatever they can procure of them, and the *Officinal*, or *Medicinal Plants*, besides other rare *Exoticks* for the Entertainment of *Strangers*, and I hear they generously design there shall all the *Summer Months*, be part of one Day in a Week appointed, particularly to attend such Persons as shall then come thither to be informed.

2. Jagged *Welsh Polypody*.

Polypodium Cambrobritannicum, pinnulis ad margines laciniatis, Ray, H. Plant. 136. pl. 2. Syn. 22. 2. Ed. 2. p.

.. Lobis foliorum profundè dentatis, H. Oxon. 563. 8. Sect. 14. Tab. 2. Ser. 2. Fig. 8.

Filix amplissima, lobis foliorum laciniatis *Camb.* Pluk. 30. 1.

This differs from the common *Polypody*, in having its *Ale*, or *Wings* jagged. I never yet observed any *Seed* on this *Fern*.

Mr. Jacob Bobart, that Accurate Botanist, gives a very lively Figure of this elegant Plant, which he says was first discovered, A. D. 1668. by Richard Kayse of Bristol, on a Rock in a Wood near Dennis Powis Castle by Caerdiff in Glamorganshire.

3. Cinque-foil Ladies Mantle.

Alchimilla Alpina Pentaphyllos, Ray H. Pl. 209. 4 Syn. 39. 2. Ed. 2. p.

... *Quinquefolia* C. B. 320. 2. prodr. 138. c. 10.

Alchimilla minor quinquefolia Park. 538. 2.

Heptaphyllum Clus. l. 5. 108. Ic. *Hisp.* 490. Ic.

• *Alpinum sericeum* C. B. Phyt. 652. xii.

Pentaphyllum petrosum, *Heptaphyllum Clusii* Ger. 837. Ic. 5. Jonst. 987. Ic. 5.

• Seu potius *Heptaphyllum argenteum* fl. muscoso Chabr. 171. Ic. 3. 1. B. 2. l. 17. p. 398. Ic.

Gerard found this upon *Beeston-Castle* in *Cheshire*, and Mr. Ray near *Hull's-water* in *Cumberland*.

4. Scottish Sea-Smallage.

Apium Scoticum & *Apium marinum* quibusdam *Newtoni*, Ray H. Pl. 447. 1. Syn. 68. Ed. 2. p.

Imperatoria affinis umbellifera maritima Scotica Sibbald. Prodr. & Hort. Med. Edingb. Liguf-

Ligusticum humilium *Scoticum* à maritimis S. *Apium maritimum* February
dulce *Scoticum* Pluk. Tab. 96. Fig. 2. 1709.

Seseli Maritimum *Scoticum* H. Leyd. Flor.

Siler Maritimum *Scoticum* Imperatorizæ facie Breyn. Prodr. 2.

Montanum Hippofelini foliis humilium H. Ox. 276. 4. Sect. 9.

Found on a Sandy-Mountain, 6 Miles from Edinburgh towards
Queens-ferry, near the Sea-shore.

Mr. James Newton says, the High-land Scots amongst whom it
grows very plentifully, eat of it every Morning, which they be-
lieve preserves them from any Contagion.

5. Sea-Bugloss, Ray Syn. 76 Ed. 2. p. 120 H. Pl.

Echium Marinum Phyt. Britann. Ray, H. Pl. 500. 13.

Buglossum dulce ex Insulis Lancastriæ Park. 766. Ic. 5.

... *Marinum incanum*, cœruleo flore Hort. Leyd.

Cynoglossum perenne marit. procumbens, foliis glaucis breviori-
bus, H. Ox. S. xi. p. 450. 12.

Cynoglossum procumbens glaucophyllum maritimum nostras, floribus
purpureo-cœruleis, semine lævi Pluk. 172. 3.

Mr. Tho. Hesket, found this elegant Plant in an Island in Lanca-
shire, since which it has by others been observed on the Scotch
Coasts, and other Shores.

6. Creeping Blue Gromwell, Ray, H. Pl. 503. 2.

Lithospermum vulg. majus Park. 431. Fig.

. repens majus Clus. l. 5. p. 163. Fig. repens, id. Pan. 684. Fig.

Lithospermum majus Ger. 486. Fig. Jonst. 609. Fig.

. Minus repens, C. B. Phyt. 498. 1.

... *Latifolium*, C. B. 258. 5.

This differs from the common Gromwell, in being a low trailing
Plant with blew Flowers.

Found near Denbeigh in Wales, and Taunton in Somersetshire; I
have as yet seen it only in the Officinal Apartment at Chelsey Garden.

7. Baulm-leav'd Arch-Angel, Ray, H. Pl. 561. Pl. 15. Syn. 82.
6. Ed. 2. p. 129.

Lamium montanum *Melissæ folio*, C. B. 231. x. Phyt. 438. 8.

Melissa Fuchsi flore purpureo Jonst. 690. Ic. 3. adulterina quo-
nundam amplis foliis, &c. Chabr. 417. Ic. 2. 1. B. V. 3. l. 28.
p. 233. Ic.

Melissophyllum Fuchsi Park. 41. Ic. 4.

Mr. Ray has observed this in several Woods in the West of Eng-
land, as about Totnes in Devonshire, and Haverford West in Pembroke-
shire.

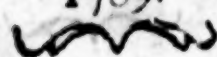
8. Base Hore-hound, Ray. H. Pl. 554.

Stachys Ger. 563, &c. 1. Jonst. 695. Ic. 1. C. B. Matth. 605. Ic. 1.

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447. 1.



Stachys major Germanica Park. 48. Ic. 2. C. B. 236. 1. Phyt.
Found nigh *Whitney-Park* in *Oxfordshire*, and there-about plenti-
fully. It Flowers in *June* and *July*.

9. *Rays* Broad-leav'd Willow-herb.

Chamaenerion Origani folio Inst. Rei Herb. 303.

Lyfimachia siliquosa glabra minor latifolia, Ray, H. Pl. 862. 9.
Syn. 124. 7. Ed. 2. p. 182. L. sil. minor *Ocimi folio nostras* Alm.
Bot. 235.

First discovered by Mr. Ray, in the Rivulets on the sides of *Cher-
viot-hills* in *Northumberland*.

Chelsey-Garden is the only place I have seen this and the last
Plant in.

10. Globe-flowered, yellow Loosetrife, Ray, H. Pl. 1022. 5.

Lyfimachia lutea flore globofo Jonst. 475 Fig. 3 Park 544. Ic. 3.

Lyfimachia bifolia fl. globofo luteo C. B. 245. 4. Phyt. 246. 3.

Found by that Reverend Botanist, Mr. *Codsworth*, in the *East-Ri-
ding* of *Yorkshire*. This fine Plant I some Years since gathered in
Flower in the Curious Gardens of my much Honoured and Worthy
Friend, Dr. *Uvedale* at *Enfield*, and have not seen it elsewhere.

11. Mr. *Lhwyd's* Welsh Pride.

*Sanicula aizoides seu Sedum ferratum flosculis compactis imma-
latis*, Ray, Syn. 151. 2. Ed. 2 p. 213. 1.

Mr. *Edward Lhwyd*, that Accurate Observer of Natural Produ-
ctions, first discovered this in the Rocky Cliffs of the highest
Mountains in *Cammarthenshire*, and in several others near *Lhanberys*.
This rare Plant I also saw in the same Garden with the last.

12. Sallow-thorn Ray, H. Pl. 1592. 3.

Rhamnus 2 Clus. Hist. 110. Fig. Jonst. 1334. Fig.

. *Salicis folio angusto, fructu flavescente* C. B. 477. 4.

Rhamnus Germanicus C. B. Matth. 143. Ic. 3.

. vel *Oleaster Germanicus* Chabr. 50. Ic. 3. I. B. V. 1. 1. 6.
p. 33. Fig.

Rhamnus Dioscord. Lobel. five littoralis, Park. 1006. Fig. 1.

This has Olive-like Leaves, but narrower, and Silverish under-
neath; at the Bosom of these come small *Herbaceous Flowers*, with
round yellowish Berries, each containing one Stone, and are ripe
in the Winter.

It grows on several of our Sea coasts, as about *Lindsey* in *Lincoln-
shire*, *Sandwich*, and *Deal* in *Kent*, and between *Whitby* and *Lyth* in
Yorkshire, plentifully.

This elegant Shrub makes pretty Hedges, as I have seen, going
into the Bishop of *London's* House at *Fulham*.

S E C T. II.

EUROPEAN Plants, not Spontaneous in ENGLAND.

13. **H**Oary Sea-Chickweed, Ray, H. Pl. 1026.
Anthyllis marina incana, Park. 281. lc. 1.
... *Alpinefolia Narbonensium* Lob. Icon. 196. 3. Adv. 195. Hist.
Belg. 552.

Anthyllis maritima Alpinefolia C. B. 282. 3. Phyt. 552. 3.

Herniaria Alpinæ folio L. R. H. 507. El. Bot.

This has many Branches trailing on the Ground, with small Oval Leaves at every Joynt, with Tufts of Flowers growing Umbelwise.

Lobel, that Expert Botanist observed this on the Coasts of Narbone; and Clusius in the Kingdom of Valentia. It grew plentifully the last Year in Chelsey Garden.

14. White-veined Cuckow-pint, Ray, H. Pl. 1209. 2.

Arum venis albis, C. B. 195. 1.

... *cujus foliorum venæ albæ sunt*, C. B. Phyt. 365. 1.

Arum Byzantinum Clus. 1. 4. p. 74. Ic. C. B. 195. 5. Chabr. 258.
Ic. 4. I. B. V. 2. l. 19. p. 786. Ic. Park. 373. lc. 4.

Arum magnum rotundiore folio Park. 373. 3.

Arisarum C. B. Matth. 450. Ic. latifolium Ger. 687. Ic.

Arisarum Veronensium Lob. Ic. 598. 1. Adv. 260. Fig. Hist. 709.

This differs from our common English Cuckow-pint, in having larger Leaves, with White Veins, and these remain above ground, even till Winter.

Mr. Ray observed this in Lombardy, it's also frequent in Italy.

I have seen divers of these Plants in Berry, Cultivated by that Hearty and Industrious Gardiner, Mr. Gilbank, in the Lord Roberts, (now Lord Wharton's) Garden, against the Horse-ferry at Chelsey.

15. Tree Wormwood, Ray H. Pl. 366. 1.

Absointhium arborescens Lob. Ic. 753. Hist. 435. Belg. 919. Ger. 943. Ic. 1. Chabr. 373. Ic. 3. 1. B. V. 3. l. 26. p. 173. Ic.

Abrotanum arborescens, Park. 93. Ic. 3.

. *Latifolium arborescens* C. B. 136. 1. Phyt. 230. 12.

Abrotanum fœmin. arborescens, Jonst. 110. 5. Ic. 1.

Its Woody Body distinguishes this from all other kinds of Wormwood, or Southern-wood: This is a very Ornamental Plant, and therefore

February therefore Nurs'd in most Curious Gardens. It's a Native of
1709. Sicily, &c.



16. *Lavender-leaved Sea-wormwood*, Ray, 370. 14.
Absinthium maritimum Lavandula folio, C. B. 139. 1. Phyt. 236.
xi. Park. 102. 1c.
• *Sive Seriphium*, *Abf. marit. latifol.* Chabr. 373. 1c. 4.
Absinthium angustifolium Dod. Pempt. 26. Purgant. 453. 1c.
Arthemisia marina Lob. 1c. 765. Hist. 441. Belg. 932. Jonst.
1104. 1c. 3. 4.
This grows wild on the Adriatick Shores, and is an old Cultivated
Plant with us in Gardens.

17. *Venus Lawn*, Ray 496. 11.
Linum Umbilicatum, Park. 1687. Fig.
Buglossa affinis sem. cotyloide seu umbilicato, Ray, H. Pl. 496. 11.
Cynoglossum minus album, Lini foliis glaucis semine umbilicato,
H. Ox. 449. 11. S. xi.
Cynoglossæ affinis Linifolia sem. umbilicato, H. Leyd.
Omphalodes Lusitanica Lini folio El. Bot. 117. J. R. H. 140.
This is a Native of Portugal, and a pretty Ornament in Gardens
for Edgings, &c.

18. *Broad Teasel-headed Eryngo*, Ray, 386. 9.
Eryngium Alpinum cœruleum capitulis Dipfasi, C. B. 386.
• *Planum*, C. B. Matth. 505. 1c. 4. E. plan. latifol. capitulo ro-
tundo parvo, &c. Chabr. 354. 1c. 6.
Eryngium Pannonicum latifol. Clus. 1. 5. p. 158. Fig.
Eryngium spurium 1. Dod. P. 732. 1c. 1. Jonst. 1164. 1c. 2.
This grows about Vienna, and on the German Shores. I saw it
the last Summer with Mr. Charles Gardner at the Temple-Garden, and
with Mr. Fairchild at Hoxton.

19. *Saw-leaved Bishop's-weed*, Ray, 454. c. xi.
Ammi quorundam Dalechampi, Hist. Lugd. 696. Fig.
• *Perenne repens fol. longioribus ferratis*, H. Ox. 293. 1. S. 9.
Tab. 8. Fig. opt.
Crithmum 4. C. B. Matth. 382. 1c. Cr. Matth. *umbelliferum* Chabr.
1408. 1c. 3. 1. B. 3. l. 27. p. 196. 1c.
Eryngium arvense fol. ferræ similibus, C. B. 386. 9.
• 4. Dod. Pempt. 732. 1c.
Eryngium montanum Ger. 1002. 1c. 4. Jonst. 1164. 1c. 4.
• *Recentiorum* Lob. 1c. 24. 1. Hist. 491. Belg. T. 2. p. 26. 1c.
Parkinson, p. 954. amongst his Names, unluckily confounds his with
the Jagged-leaved Cow-parship, tho' his Figure and Description are
vastly different.

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This grows wild about Prague in Bohemia, and Basil in Switzer-land. I have seen it in Chelsey, and some other Gardens.

20. Narrow Candy Horehound, Ray, 556. 4.

Marrhubium album angustiore folio Chabr. 436. lc. 3. l. B. 3. l. 28. p. 317. lc.

.. Angusti-folium peregrinum, C. B. 230. 5. Phyt. 436. 5.

Marrhubium Creticum Park. 45. lc. 3. Ger. 562. lc. 4. Jonst. 693. lc. 4.

.. angustiore folio, odore gratiores Lob. lc. 519. 2. Adv. 222.

Belg. 614.

Chelsey-Garden has Cultivated this Plant many Years.

21. Spanish curl'd Lavender, Ray, 514. 4. Lecaen 78. 40.

Lavandula foliis crenatis Inst. Rei Herbar. 198. El. Bot.

Stachas crispo folio Clus. 345. lc. St. ferratifolia, C. B. Phyt. 408. 3.

Stachas fol. serrato C. B. 216. 4. Dod. 275. lc. Purg. 412. Ger. 470.

lc. Jonst. 586. lc. 3. Park. 68. lc. 4.

... et crispo Lob. lc. 430. 2. Hist. 235. Belg. 517. Obs. 255.

Succudus Avicenna Myconi H. Lugd. 1200. c. Fig.

I first saw this elegant Plant raised by the Care of that Worthly Botanist, Mr. Jacob Robart, Botanick Professor at Oxford, and since with the Bishop of London, at Fulham.

22. Sweet Frog-Cranes-bill, Ray, 1061. 31.

Geranium Batrachoides odoratum, C. B. 318. Phyt. 636. 6. H. Ox. 514. Sect. 5. Tab. 16. Fig. 15.

.. Alterum longius radicatum Lob. lc. 660. 1. Obs. 376. Belg. 376. Jonst. 942. lc. 4. Park. 705. lc. 6.

Geranium Batrachoides longius radicatum odoratum Chabr. 487. lc. 3. l. B. 3. l. 30. p. 477. Fig.

This Foreign Cranes-bill is for its Ease growing and Ornament cultivated in divers Gardens.

23. Barren-wort, Ray, 1330. c. xi.

Epimedium C. B. 323. Lob. lc. 325. Adv. 138. Hist. 176. Belg. 399. Obs. 176.

Epimedium, C. B. Math. 700. lc. 599. lc. Dod. 599. lc. Purg. 387. Ger. 389. lc. Jonst. 480. lc. Park. 1365. lc. H. Ox. 196. S. 2. Tab. 20.

Lunaria media seu Epimedium C. B. Phyt. 144. 5.

Mr. Ray observed this Plant on the Alps, it grows also in Bohemia, and is esteemed in Gardens for its Singularity and Odness, as I have seen at Oxford, Chelsey, and Fulham.

24. Sharp-pointed Great Maple, Ray, 1701. 4.

Acer major Cam. Epit. 63. Lob. lc. T. 2. p. 199. Belg. T. 2. p. 232. Ad. 443. lc.

Aceris majoris varietas l. B. 1. l. 8. p. 168. lc. Chabr. 62. lc.

Acer montanum Park. 1426. 3. lc.

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... tenuissimis & acutis foliis, C. B. 431. 3.

Acer Platanoides Munting, *Hist.* 55.

mont. Oriental. *Platani foliis atrovirentibus* Pluk. Tab. 252.

Fig. opt. 1.

There is a large Tree of this now growing in the Physick-Garden at Chelsey, where it Yearly Flowers and bears Fruit.

Its Native Places, are Norway, Switzerland, Wirtemberg, and Geneva.

25. Round-leaved Ash, or Manna-tree, Ray, 1703. 3.

Fraxinus rotundior folio C. B. 416. 3. Chabr. 62. Ic. opt. 5.

I B 1. 1.8. p. 177.

The Leaves and Branches of this Tree in Calabria, about Midsummer (before the Rains) yield plenty of a Honey-dew, or Manna; a full Account of which, you may see in Mr. Ray's History of Plants, p. 1703 and 4. and in Mr. Dale's Pharmacologia, p. 495, &c.

This is now a large Tree, and hath for many Years been growing in Chelsey Physick-Garden.

It grows spontaneously in Calabria, and other Parts thereabouts, but nowhere yields its Manna in that plenty, as there.

** The next will contain the Asiatick, African, and American Plants.

A LETTER to a Friend, concerning the Relation
which some German and English Words have with
the Persic.

S I R,

I Promis'd you some time ago a further Account of the English Tongue from Dr. Skinner and others. I intend to make my Word good ; but before I go about it, I beg leave to give you an Account, which I look'd upon at first sight as a strange thing, how our Language should have any Affinity with that of the Persians. I never remembred any Foot-steps of their Visits in these Northern Parts. Yet it is observ'd by some, that many Persian Words are to be met with in the German, and the English Tongues, of the same Sense and Number of Letters. Lipsius has Collected many of them, in his Third Century of Epistles to the Dutch Epist. 44. So likewise has the Learned John Gravius, at the end of his Persic Grammar ; we present you with a Gleaning from a more plentiful Crop of the Persic and English words (the Persian Characters may be seen towards the end of Bishop Walton's Prolegomena to his Polyglot Bible, and therefore I shall wave setting them down) Fader, Moder, Brother, Daughter, Mayd, Thunder, bad, better, Barbar, Door, Lip, Bolster, a Brow, Navel, Bond, &c. No body will wonder, that the Germans, and the English, have some words common to one another, who has read of the Saxon Heptarchy, and afterwards of their Kings in this Island ; but it will be no easie matter, to imagine, in such a distance of Time, how both the Tongues should have any relation with the Persic, since there are no Monuments of History extant, which make mention of any Commerce between these Nations, or of any Colonies sent from one Nation to the other. Whence Bochart doubts, with some Reason, whether or no there be such an Agreement of those Tongues ; yet at the same time, he acknowledges that the Learned have Collected together so many Instances, as would almost make a Man believe such a thing, whether he would or no. Jos. Scaliger, in his 228th Epistle to Isaac Pontanus, Writes, That there is no one thing so unlike another as the Teutonism of the Persic Tongue, in which Teutonism is found, fader, moder, broder, tochter, &c. And by the Persians called after
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the same Name. And, if therefore any one think that the Languages are the same, he confesses, they have some reason for their Mistake, but that they are certainly in an Error; for at that rate the *Spanish* Tongue would be the same as the *Arabic*, since there are so many *pure Arabic* Words found in it, that one might make a Dictionary out of them. He acknowledges, that there are many *Shoots* deriv'd from the old *Teutonic*, the *Mother* of which any one may justly suppose to be the *Danish* and *Norwegian* Tongues. The *Islandic* Tongue, which is the old *Norway*, has nothing in it common to the *Modern Teutonic*, except some worn-out *Foot-steps*, which correspond with the old *Saxon* and *English*, rather than the *Teutonic*: I have seen the Holy Bible Translated into the *Ancient Teutonic*, which, generally speaking, have no Affinity with the *Modern German*, &c. So far *Jos. Scaliger*. And indeed it is hard to determine any thing for certain about the Question in hand; yet, in my Judgment, *Boxhorn's* Opinion carries some Face of Probability, and which I shall embrace, till I find better Reasons to alter my Mind. He says, That the *Origin* of Words of this kind, is neither to be fetch'd from the *Persians*, nor the *Germans*, but from those of whom they both received them; and that is, from the *Scythians* or *Tartars*, who, by their many Irruptions, both in the *Eastern* and *Western* Parts of the World, introduc'd a Resemblance or Sameness of some words into Countries far distant from their own. He brings likewise some *Greek* words which have an Analogy with the *German*, yet it does not follow, that the *German* was deriv'd from the *Greek*, but that both came from a third, which, with some Probability, he determines to be the *Scythian*. So much for some particular words of our Mother Tongue; in my next, I shall send what I can find in *Dr. Skinner* and others, who have handled this Argument concerning *Speech* in general, and of our own more largely than the Compass of this Letter will allow me. Till then, I beg leave to Subscribe my self,

Tours, &c.

of

Of the Nature and Origin of Languages.

TH E R E are two principal Things in Mankind which distinguish him from the rest of the *Animal World*, and those are *Reason* and *Speech*; the one forms the Conceptions of the Mind, and the other is an Instrument of conveying them to a Fellow-Creature: And on this Account, *Democritus*, and *Epicurus*, call'd *Speech flumen rationis*, the *River of Reason*, which flowing upon the Tongue, strikes the Air, and forms Words *significative* of our Conceptions; and they have so strict a Connexion with one another, that the *Hebrews* and the *Greeks* express both by one word, the *Hebrews* call it *Deber*, and the *Greeks* *Λόγος*. For *Speech* is in a manner the Vehicle of the Soul, which discovers the Secrets of the Mind, and delivers them to another. Whence it is, that *Speech* is the Bond of Human Society, without which Men could have no Commerce with one another, and Life would be a Burden; nay, a Man would rather, as *St. Austin* Writes, *De Civit.* 19. 7. *Converse with his Dog, than with a Man of an unknown Tongue.* *Postellus*, in his Book, *De Originibus*, speaks excellently well in the Preface to it, when he says, It would have been to little Purpose, for God to have made this *Microcosm*, all Nature in Epitome, the Image of the Divinity, and only Possessor of the whole World, had not *Speech* been added to it, by which Man, in the Name of all the Creatures, might Celebrate the first Cause, and hand down so great a Benefit to Posterity. Since therefore I have undertaken to Discourse of Languages in general, and the *English Tongue* in particular, I think it not improper to premise in the first place, some Account of the Nature and Origine of Languages.

1. Man was at the Beginning indu'd with *Reason* and *Speech*; whence the *Hebrews* call him, *Cai Medabbar*, a Speaking Animal, and the *Greeks* *ζῷον λογικόν* and *πολιτικόν* a Logical and Political Creature, which could by no means be spoken of Man, had he not *Speech* as well as *Reason*. For without such an Instrument of conveying his Conceptions to another, he could not be a Political or Sociable Creature; nor could he be said to be Form'd after the Image of God, did he not bear some Resemblance to the Divine Mind, which expresses it self by Words and Outward Signs: And, since, according to the common Opinion of Divines, the first Man was Created Perfect in Soul and Body, and with all the Endowments of them both, and that at *Man's Age*, *sine progressu incrementorum*, as *St. Austin* speaks, *de Genesi*, cap. 14. And as the Scripture bears witness,

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that he knew it was the Voice of God speaking in the Garden; who can therefore deny, that Reason and Speech were not of the same growth in Adam? Wherefore some of the Ancients, tho' in other respects very Learned Men were in a gross Error, when they affirm'd (as *Diodorus Siculus*, in his History, and *Vitruv. de Archit. l. 2. c. 1.*) That Man at first liv'd like Beasts in Woods and Caves, and spoke Inarticulate and Confused, till gathering together thro' Fear, they knew their own Likeness, and made Signs one to another, whereby they would express this or that thing; and then dispersing themselves over the World in Companies and Clans, they could not have the same Language, because every one separately gave peculiar Names to Things, as they happen'd in their way. But this Dream of theirs, which proceeded from their Ignorance of the History of the Creation is refuted by *Euseb. de Prep. Evang. l. 1. c. 4*

2. Nor is it less certain, that Man had no Natural Language, but, that both the *First* in the Creation, and the rest at the Division of Tongues after the Flood, owe their Origin to Divine or Human Institution, of which afterwards: For (as *Fran. Valles de Sacra Philosophia, cap. 3. argues*) If any Language were Natural, it would be in-born, notwithstanding a Man should learn another way of Speaking, and so all Men would have two Languages: Besides, the *first Language* would be learned with greater ease than any other, because Nature at least would incline us to it: But the contrary is manifest; for we find in our selves no greater Inclination to the *Hebrew Tongue* (which we now take for granted to be the *first*) than to any other. Further, if any Language was Natural in a Man, all the World would use it, all would understand it, and it would be impossible to forget it by Disuse; for that which comes by Nature, is the same *every where, with all Men, and always*. The very Constitution of Languages, in which some words are *Radical* or *Primitive*, and some *Derivative*; likewise the Formation of Verbs and Nouns, and the Distinction of them according to certain Rules into Persons, Genders, and Numbers, are all of them clear Arguments, that they did not proceed from a Blind *Impetus* of Nature, but from some *intelligent* Nature, which disposes all things with the utmost Art. This is confirm'd also by an Experiment which *Psammetichus*, King of Egypt, made, as *Herodotus* relates it, *l. 2.* and our *Purchase* tells the same of *Melabdin Echabar*, King of *Indostan*, who goes by the Name of the *Great Mogul*; they order'd several Infants to be brought up secluded from all manner of Society, with intent to find out what Tongue they would speak according to

to Nature; but they were frustrated; for when the Children were grown up they could not speak one articulate Word; for tho' some of them cry'd *Bec, Bec*, that might be learn'd from the Goats which they suck'd, or from some other Animals; and as *Postellus* observes, those words, *ba, be, bi, bac, bec*, &c. which are pronounc'd by the Lips chiefly, are commonly spoken by Mutes, and Infants of three Months old.

3. Therefore there is no Language Natural, but it either depends on Institution, or is learn'd by Imitation, and the first Language did necessarily come from God, or Man. For we cannot deny, but that some Language may proceed from the Institution of Man, since Nature has given him all the Instruments of Speech, and God has informed him with Reason, by the help of which he is able to observe the difference of Sounds, and by the various Modulation of his Voice to distinguish Letters, and by the Connexion of them, to Compose Words and Sentences; I do not see, but Men living together, may form (by Compact) the Rudiments of any Language, as outward Signs to express themselves by. Do not we daily see new Words Coyn'd by the Learned in every Language, which by common use become Familiar, and so pass current for Signs of their inward Conceptions? In every Art newly invented, are there not several *technical* Words? It is plain therefore to me, that Men, either by a Tacit, or express Institution, may form some perfect Language. But, if we question not what can be done, but what was done in the beginning of the World; it is plain, from the History of the Creation, that the first Language came from God, and that He, who Created the Soul of the *first Man*, not as *rasa tabula*, but furnish'd it with Knowledge, infus'd into him a Language, without which his Knowledge had been of no service to him: Whence it is, *Gen. 2.* Where we read, that *Adam was made a living Soul*; *Onkelos* renders it a *Speaking Spirit*: Besides our first Parents, immediately after they were Created, discours'd with one another, with God, and with the Serpent: and *Adam* gave Names to the living Creatures, which plainly proves, that their Language came not from any private Agreement or Institution of their own, but was Created with them both by God; and this was very agreeable to the *Divine Goodness*, (as *Abraham de Balmis Pref. Gram.* observes) that when God had Created Heaven and Earth, and Man to dwell upon it; he gave him also a Tongue to Celebrate both the Particular and Universal Parts of his Creation. Therefore the first Language came from God to *Adam*; from whom, by Use and Imita-

February 1709 Imitation it was deriv'd down to his Posterity. More of this curious Piece may be expected in the following *Me-
moirs.*

I am, Sir,

Yours, &c.

SIR,

YOU see I am as good as my Word, and have sent you what I promis'd in my last, *viz.* An Account of the Nature and Origin of Languages, being what I could gather from several Excellent Authors.

MEMOIRS Of the late Duke of Montague.

THIS Month is remarkable for the Death of the late Duke of *Montague*, whose Story has some things worthy the Observation of the Curious, I mean in the General Part of it; for the History of his Life cannot be expected in the Compass of these few Sheets.

This Illustrious Person has made a Figure, in this part of the World, remarkable for the singular Management of his Private Affairs, more than for any extraordinary Publick Employment that he has gone thro', having lived the former part of his Life under such Princes, who either being privately Piqu'd at him on particular Accounts, or publickly Acting contrary to his profess'd Sentiment in Point of National Interest, thought fit, on every Occasion, to Discountenance him, and prevent his appearing at the Head of Business.

As this gave him first a long Recess from Publick Employment, so it took off the Edge of his Ambition, and his Private Fortunes growing upon him, he applied himself to a Life of more Ease, Diverting himself in Magnificent Buildings, Exquisite Gardens, and every thing that could make the Life of a Person of his Degree Pleasant and Agreeable: Of which in its place;

He was of Noble Birth, tho' in the first part of his Life we find him without any prospect of the Honours that afterwards Fame furnish'd for him. His Father was——Lord *Montague* of *Boughton* in *Northampton-shire*, of the Noble Family of *Montague*, a Family Eminent at this Time in *England*, in the following Branches of Peers, *viz.* The Duke of *Montague*, Son and Successor to this Noble Person, with the Earls of *Sandwich*, *Manchester*, and *Hallifax*, besides a great many Honourable Branches of Gentlemen, too many to put down here, whose Merit has caused us to see five at a time of this Name in the *House of Commons*, besides others in the most considerable Employ-

Employments in the Army, Navy, the Law, and the Govern- February
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We find the present Great Person made his first Appearance in the World in a private Capacity——He had no other Title but Mr. *Montagne*, no other Prospect, but that of his Personal Merit to Advance him in the World——Yet in this Figure we find him make two Steps in the World, almost Prodigious in their Nature, his Circumstances considered; one into a Place of the greatest Honour in the Nation; and the second, into the Arms of the greatest Lady of Fortune in the Nation.

In the first, he became Rival to the greatest Subject in the Kingdom; and in the last Rival, as was reported, to his Sovereign; and for which, tho' he lost very much of his Master, he made it all up IN HIS MISTRESS; some have past indeed some Reflections upon the Honour of his Proceedings in that Affair, but I never heard any Body reflect upon his Politicks for it.

The King, who all Men allow'd, was Master of the Capacities of his Nobility, and, who knew well enough how to judge of the Fitness of the Persons he pitch'd upon, had a full Satisfaction in the growing Parts and Accomplishments of this Gentleman, tho' then very young; and had for some time resolved to Introduce him into Business, and in Course to Advance him. To this End, he had all possible Encouragement to come to Court, where he made his first Appearance about the Year 1666, being the first Dutch War, in the Management of which, it was apparent, the King took his Measures so much from, and Concerted so openly with Mr. *Montagne*, that all the Court began to look upon him as a Rising Person, and expected him to be in a little time the Principal Favourite of the Court.

He had not a great deal of Time to Experience the Envy and Intrigue of the Court Politicians; indeed his Interest rose at first in his Prince's Inclination, and was Cultivated there by his own proper Merit; the Malice of Enemies found no room to fasten upon him, and he enjoy'd an Uninterrupted Freedom, and even to an Intimacy with King *Charles* for about three Years——When his Great Success gave some Check to its self, for nothing else was able to do it.

In the Year 1669, the Favour of his Master the King was so entirely center'd in him, that he pitch'd upon him, from among all his Great Men, as Embassadour Extraordinary to the Court of France.

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It is not my Business here to enter into Secret Histories, the Publick Acknowledg'd Business of this Embassy was only Matter of Compliment——Some called it an Embassy of Gratitude, to acknowledge the Kindness of the King of *France* to the King and his Family when they were Refugees in that Court——Others said, it was to obtain or Solicit some Interests of the Queen Mother, and her Daughter the Dutchess of *Orleans*, Sister to King *Charles* the Second; some Differences having about that time happened in their Family-concern——But others, more penetrating in Affairs of State, at that time, pretended to say, that this was the time when the *English* Court fell into *French* Councils; and when the King finding his Parliament run upon Matters of Liberty, and Debate with him about the Nice Articles of Government; and when the Court giving themselves up to all sort of Expensive Luxury and Vice, calling them by the specious and new-fashioned Term, GALLANTRY; found neither the National Revenues, or such flow and small Parliamentary Supplies as could be gotten, and which came very backward, sufficient to support the Expence. Here the King began to furnish himself with *French* Money, at the Price of Selling himself, his Government and Country, to *French* Councils.—That from henceforth he became Pensioner to *France*, that he might be enabled to make his Parliament Pensioners, too; and that having Debauch'd his Morals to all Extremity before, he was now brought to the Necessity of Debauching his Politicks, in order to support, by the Treachery of the last, the Excesses and Extravagance of the first.

From hence, they alledge, the *French* King laid the Ground-plot of all his Ambition and Greatness——And those that carry things thus far, tell us, that at this Embassy was Concerted in the *French* and *English* Courts, the Compleat Overthrow of the States of *Holland*, which broke out not till two Years and a half after, in that dreadful Irruption the *French* made upon them in 1672, the King of *England* at the same time, and under the Influence of the same Council, not only sending over 12000 Men into the *French* Service, under the Pretence of sending the King of *France* six Regiments only; but also falling upon the *Dutch* by Sea, in the most unaccountable and surprizing manner, in the Affair of the *Smyrna* Fleet without any Declaration of War, or indeed any real Pretence of Quarrel with them.

But be this as it will, whether this was the Substance of Mr. *Montague's* Commission, I will not determine:——It is true indeed, that these things did follow that Negotiation, but it is true also that Mr. *Montague* never went in with the Ruinous Councils of those

those Days, whether it was the Breach and Misunderstanding that after hapened between him and his Master ; or, whether, which is most probable, that as an *English* Man he abhor'd the Base Subjections of those Times to *French* Bribes and *French* Councils.

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But we are also told of another Secret Commission which this Noble Person was charged with, viz. a Matter of less State, but no less Policy, being an Amour with an *English* Lady of Beauty and Fortune, who, (as those that by Piece-meal tell that Story say,) the King was in Love with, and this was the Countess Dowager of *Northumberland*, Mother to her Grace the present Dutchess of *Somerset*, and a Lady, not of the greatest Family only, but of the greatest Fortune at that time in *England*.

But to return to the Embassy about the beginning of *April*. 1669. Mr. *Montagu*, with an Equipage befitting the Master sending, rather than the Person sent, set out on his Embassy to the *French* Court, — Where he was Received with the usual Magnificence of that Splendid Court, and was allowed a Publick Entry on the 25th of the same Month ; which Entry was made with a more than Common Appearance, for the Honour of his Country, and not a little owing to the Gallantry and Contrivance of Mr. *Montagu* himself ; who was by his Genius fitted for every Great Thing, as much as most Men of his Time.

It would be endless, to enter into the Particulars and Ceremonies of this Publick Appearance ; 'tis enough to say, it has never been since Equalled, no, not in *Paris*. The rest of which may be guessed by this, That he had 74 Pages and Footmen in Rich Liveries, 12 led Horses, with their Furniture, 24 Gentlemen on Horseback, 18 *English* Noblemen, and Gentlemen of Quality that appear'd with him ; 4 Rich Coaches with 8 Horses each, and 2 Chariots with 6, made as Fine and as Costly as Art and Workmen could Contrive. And in these rid the *English* Noblemen and Gentlemen that Accompanied the Ambassador ; the Ambassador himself Riding in the King of *France's* Coach of State.

In this manner, he was Conducted to his Audience of the King, who received him with all possible Magnificence, and several Marks of Distinction, and particular Respect, unusual in the like Cases : After the Ceremonial was over, the King of *France* Treated him with uncommon Respect, putting all the Marks of Honour and Distinction upon him that was possible. — He was Entertained at Dinner Publickly by the Duke of *Orleans*, and Treated in the most Splendid and Magnificent manner at his Noble Seat of *St. Cloud*, where he had the Honour to see those most Exquisite Gardens, beyond Comparison, the finest in all *France* ; and the

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Duke did him the Honour to walk to the end of his whole Garden with him; a Favour that Prince was not used to bestow on any, the King, or Princes of the Blood.

After this, he was Entertain'd in particular at *Versailles* for a considerable while, where he had all the Gardens at his Command, and the most Extraordinary Fountains and Water-works were ordered to be play'd always at his Entrance.

Here it was that his Grace formed the Ideas in his own Mind, both of Building and Gardening; which he has shown, he retain'd at his Arrival; by the Noble Pile of Building, he has Erected at *Boughton* in *Northamptonshire*, after the Pattern, and as his Dimensions would allow, the very Model of the Palace of *Versailles*. Besides, his House at *Bloomsbury*, which for Magnificence, and Figure of Building, is not out-done by any of its Size in this Nation, and has serv'd for a Pattern to several Noble Persons in *England* Build by.

During this Stay at *Versailles*, all the Secret Negotiations were carried on with the *French* King in the Apartment of Monsieur *De Louvoy*, the King of *France's* Chief Minister, where the Ambassador often Dined, and where, under the Colour of that Civility, the Conferences were held — And to some of which the Pope's Nuncio was admitted; which gave Occasion afterward of great Uneasiness in *England*, and some made Reflections, as if the Affair of the Popish Plot was here Concerted.

These Reflections indeed struck deep, for they must of Course, suggest, that King *Charles II.* must Consent to the Massacre of his Subjects, and the Overthrow of the Protestant Religion in his own Kingdom, and that this Noble Person should concern himself in it.

However it was, 'tis evident, that in the Year, 1678. Nine Years after this Embassy, when Mr. *Montague*, being then returned, was a Member of the *House of Commons*, and had shown there some Warmth against Popery, and the Popish Plot, which was just then discovered, a full Proof that he was not in the Secret. — The King caused all his Papers to be seized, and his Closet to be nailed up.

This was indeed a Court Intrigue, for the King finding Mr. *Montagu* fall in with the Patriots of those Times against the Court, made this Pretence to seize his Papers, in hopes to get into his hands, and stifle, some Papers which it was apprehended Mr. *Montagu* would produce; so that the Design of the Court, was not to Expose his Papers, but to Conceal them.

Their Politicks failed them however, that laid this Snare for him; for having some Notice of it before the Execution, he prevented

vented the Seizure, by Conveying those Papers away which they enquir'd for; and for the rest, he managed it with a strange, and very happy Dexterity.

The 19th of December, 1678, being soon after the Discovery of the Popish Plot, the King sends the following Message to the House of Commons, viz.

That his Majesty having receiv'd Information, that his late Ambassador in France, Mr. Mountague, a Member of that House, had held several Conferences with the Pope's Nuncio there, without any Directions or Instructions from his Majesty: His Majesty, to the end he might know the Truth of the Matter, had given Orders for seizing Mr. Mountague's Papers.

To Counter-act this Plot, Mr. Montagu, in his own Defence, made a Speech in the House of Commons, acquainting them, That he had in his Custody several Papers, which he conceiv'd might tend very much to the Safety of his Majesty's Person, and the Preservation of the Kingdom. And accordingly a Box of Writings was sent for, and open'd in the House; and two Letters were produc'd and read in the House, Subscrib'd Danby; In the first of which, dated the 17th of Jan. 1677. were these Expressions—

My Lord, yesterday Monsieur Rouvigny came to me with Monsieur Barrillon; (having given me his Father's Letters the Day before) and they Discours'd much upon the Confidence his King hath of the Firmness of ours to him, of the good Opinion his Master hath of me, and of his King's Resolution to condescend to anything that is not Infamous to him, for the Satisfaction of our King, how certainly our King may depend upon all sorts of Assistance and Supplies from his Master, in case the Friendship be preserved—The main of their Drifts was to engage me to prevail with the King, to prevail with the Prince of Orange—The King must come to some Declaration of his Mind to the Parliament when it meets: That which makes the Peace yet less probable, is, That the Duke grows every Day less inclin'd to it, and has created a greater Indifference in the King than I could have imagin'd, which being added to the French King's Resolution not to part with Tournay, do, I confess; make me despair of any Accommodation: Nevertheless, I am assur'd that one principal Cause of the Adjournment of thirteen Days, has been to see if any Expedient for the Peace could have been found out in that time; and the Effect of the Adjournment hath been, that no Body now will believe other than that the Peace is already concluded betwixt us and France.

And farther, in another Letter, dated March the 25th.

In case the Conditions of Peace shall be accepted, the King expects six Millions of Livres Yearly, for three Years, from the Time that

February 1709. *this Agreement shall be Sign'd betwixt His Majesty and the King of France, because it will be two or three Years before he can hope to find his Parliament in an Humour to give him Supplies, after the having made any Peace with Prance; and the Ambassador here has agreed to that Sum, but not for so long a time: If you find that Peace will not be accepted, you are not to mention the Money at all, and all possible Care must be taken, to have this whole Negociation as private as is possible, for fear of giving Offence at Home, where for the most part we have it in ten Days after any thing is Communicated to the French Ministers.*

Upon reading these Letters, it was immediately resolved in Parliament, That there was sufficient Matter of Impeachment against Thomas Earl of D——by, Lord High Treasurer of England; and Grace was Honourably Acquitted of Suspicion.

This very thing overthrew the Earl of D——by, and his Party, which indeed was the K. himself, and perfectly broke all their Measures: The Earl of D——by was ordered to be Impeached, and was Impeach'd, as appears at large in the History of those Times.

It will not be wondred at, if this Behaviour of Mr. Montagu lessened him in the Favour of the King, and that the remainder of that Reign he did not come much to Court, tho' the King suffered him to enjoy the Place of Master of the Great Wardrobe all that Reign.

It occurs next, to tell you, tho' we must go back to his first Journey to France——It is alledged, that the Embassador had a Secret Commission from the King, to win over to him a certain English Lady, who was then in France, and who pass'd for the geatest Beauty of that Age, and who had, as I hinted before, a most immoderate Fortune.——How well his Majesty found himself served in his State-Affairs by Mr. Montagu, while in France, I can say little to——But in this Affair of Love, it was well known by the Consequence; for instead of winning over the Lady to his Sovereign's Bed, he found the way to Bed to her himself, tho' in a more Honourable Way than was supposed the other design'd.

These two Actions Sowred the King to him almost all that Reign, but the exceeding great Fortune he obtain'd with that fine Lady, was no doubt, assistant to him to bear his Disaster with the more Courage.

It might not be improper here to note what a Degree of Liberty that unhappy Prince gave himself up to, and how he openly allow'd himself in things, we shall not mention——That he could make the Solemn Character of an Embassador Extraordinary stoop so low, as to Sollicit his Master's Unlawful Love, *to give it no worse a Term.* But Mr. Montagu paid a juster Debt to the Lady's Virtue, and tho' it was called a worse Name by the King, and he appeared extreemly dis-

disgusted at Mr. *Montague* at first; yet there lay so much Shame at February
the bottom, and the thing was so unjustifiable in it self, that the 1709.
King found it more Prudent to let fall his Resentment, and appear
outwardly Reconciled to Mr. *Montagu*.——

On the other hand, the Lady had no Difficulty to determine, whether she should Sacrifice her Honour to obtain the Contemptible Name of Mistress, or worse, to her Sovereign, or joyn Honourably with a Noble Man of Rising Fortunes; and who, by his Conduct of Things in the Post he was then in, shewed, that he was not unlikely, or Unqualified to be in Time one of the Greatest Men in the Nation——And therefore, it was reported, that when the King ask'd her afterwards, what she could see in *Montague*, to make her choose him for a Husband, she Answered, with a great deal of readiness of Wit, *The same that his Majesty saw in him to choose him for an Ambassador*; intimating, that it was the Ornaments of his Mind, and the Shining Qualities she saw in him that recommended him to her Choice, rather than his Person.——Something might be supposed to joyn to his Advantage in Courting this Lady, from the Circumstance she was then in——As perhaps, mov'd with some Resentment, to have so foul a Motion made to her from the King himself in so known a manner, which, however, she might resist with Indignation, yet might open the Mouth of the World to suggest her a Person fit to make such an Application to.——This the Ambassador, no doubt, knew very well how to make his Advantage of, and made it Assistant to his Suit.

In short, he compass'd the Lady with an extraordinary Fortune, both, no doubt, to his infinite Satisfaction: And thus, finishing his Master's Errand and his own, he had his Audience of Leave of the King of France, and Princes of the Blood, the King making him several Magnificent Presents, and Treating him with all possible Respect to the last.

At his Return, as I noted already, the King appear'd Disgusted for a while; but as it was a Business that would not bear to be talk'd of, the King pass'd it over, and continued his Favour to him, gave him the Place of Master of the Wardrobe, and all seem'd to be pass'd over, till the Time of the Popish Plot; when Mr. *Montague*, appearing Vigorous in the Prosecution of that Affair in the House of Commons——And those Enquiries pushing hard at the King's Conduct, his Favourites, and especially his Brother; the King appeared Disgusted at Mr. *Montagu* again, and especially the D. of York was Piqu'd at him to the highest Degree, and in a manner, which he never forgot to show when he came to the Crown.

The Remainder of our Observations on this Noble Person shall be Inserted in our next.

*Here follow the C R E E D S, promis'd in our former.**The Superlapsarian C R E E D.*

I Believe God a Terrible God, all Powerful, Almighty ; that desires the Salvation of a few, but the Damnation of all the rest.

I believe that God appointed the passed-by to be Objects of his Wrath ; not for any foreseen Demerit in them, but that they were Reprobated, and Determined to be Miserable, and that Arbitrarily, as a Sovereign may do what he will with his own.

I believe God peremptorily Decreed the Damnation, and Final Impenitency of Reprobates, and that the Decree took place, before the Foundation of the World, from Eternity, that Man should Exist, and Sin, and be Damned for Sin.

I believe God from the Counsel of his Will, Secret to us, for his Pleasure Decreed the Reprobate to a State of Misery in Hell, there to be Tormented for ever.

I believe Man cannot but Sin, and that God Wills, that he should Sin ; and that God Wills not at all, that all be saved, but Arbitrarily hath Decreed Men and Angels to an Everlasting State of Misery for his own Glory, which Numbers can neither be augmented, or diminished ; and that from Eternity, God hath Predestinated certain Men to Life, and certain Numbers are reprobated, which cannot be augmented or diminished.

I believe God hath extended his undeserved Mercy to a few, and hath left the rest to be Spectacles of Misery, to be tormented for his Pleasure ; and that the Reprobates are Reprobated and Destined for Destruction, is from the unchangeable Decree of God, and depth of his Free Will and Pleasure.

I believe God affects the Misery of his Creature, to shew his Power to Torment them, and decreed the Commitment of Sin, and that Man shall be punished Eternally for the Sin he shall commit, tho' committed by a Decreed Appointment.

I believe Reprobates are necessitated to Sin, that God may destroy them, and I believe the Acts of Reprobation took place before they were Sinners, and that Sin is the Consequence of Reprobation, but Reprobation is not the Consequence of Sin ; that Man sins, is for that he was Reprobated, and Reprobated that he might sin, and not for Sin.

I believe God may exact Obedience where there is no Ability, and Damn the Creature for the Sin of another ; and that Man was Created that he might fall.

I be-

I believe Reprobates are appointed to Sin, and to be Everlastingly Miserable, and this from the unchangeable Decree of Reprobation, that they shall live and dye in Sin, and that God deprives them of Wisdom, and hardens their Hearts; that God Wills Sin, Decrees Sin, and, by his secret powerful working, necessitates Sin.

I believe that as God oweth Man nothing, so he may require what was never given, and what he never had, nor was ever possessed of.

I believe, God sends his Word to Reprobates, that they may be more deaf, and a Light before them that they may be more blind, and a Remedy, not that they may be healed thereby, but to make them less excusable, and to entitle them to the greater and sorer Punishment.

I believe the Reprobates are called out to upbraid them for their Impenitency, that their Damnation might be assured.

I believe God called such for whom Christ never Dyed, nor for whom Salvation was never intended; and that by a necessary Decree, God ordain'd that *Adam's* Sons should be guilty, and that for the Sin they were Decreed they should commit, they should be Eternally Tormented.

These Aspersions of the Goodness and Mercy of God, were countenanc'd by the Synod of Dort.

The Sublapsarian C R E E D.

I Believe God Created Man Innocent, but foreseeing he would sin, Decreed to permit Sin, and Misery for Sin.

I believe the fore-sight of Sinful Acts preceded Decrees, and that from a fore-sight of Sin, Man is decreed to be Eternally Miserable.

I believe there is no other Cause in the Reprobates, why Reprobated rather than the Elect, than God's Arbitrary Will to Torment the one, and save the other; and to shew his Power, God affects the Misery of his Creatures.

I believe Original Sin, to be the Sin of every Individual of *Adam's* Posterity; all which, I believe were in *Adam* Originally Sinners, and known to God by Name, as well the Non-Elected, as those Elected.

I believe the Devil and the Damned bring nothing to pass but by God's Decrees, and as ordered by Determination, that God might destroy them. I be-

Memoirs for the Curious.

I believe God in Mercy absolutely Predestinated to Glory some, and absolutely of his own Free-will passed by others.

I believe God might have justly Damned, and sent all to Hell, without other Consideration than his own Will and Pleasure.

I believe Predestination a Decree of God, by which he hath Ordained all Mankind to an Everlasting State of Happiness or Misery, which Numbers cannot be augmented or diminished.

I believe before the Foundation of the World was laid, by Council secret to us, God chose in Christ, Vessels of Honour, to whom he extended undeserved Mercy, and the rest were left Spectacles of Justice; so that none can be saved, but the Elect, none but the separate ones from the Lump; and the rest by God's absolute Determination, are decreed to be destroy'd.

I believe God look'd on all Men as lost in *Adam*, that he Elected a few out of the whole, and left the rest under a Remediless State, without a Possibility of being saved, without a Possibility of Recovery; for Christ dyed but for the few Elected, not for all; tho' all are called, yet few are chosen, none but the few Elected ones; the rest are excluded all Hopes, they have no part in the Matter, they have no part in the Benefit of Christ's Death; for Salvation was never intended them. For God by a necessary Decree, made those separated ones of *Adam's* Sons guilty, and for his Pleasure Reprobated them to be Tormented for ever, so would not prevent the Sins he foresaw they might commit; but decreed to permit they should sin, and be Damned for that Sin, that by Decree they were determined to commit; thus, as *Adam's* Sons they are deemed guilty, and for God's Pleasure Damned and Reprobated to be for ever Tormented.

I believe God hath a secret Will, by which he hath determined the passed-by for his Pleasure to be Tormented, and to be Eternally Miserable, being before the Foundation of the World, ordained thereunto, to be Eternally Tormented.

I believe God may send all Mankind to Hell for *Adam's* Sin, without their actual Transgressions, and this for no other reason than his own Will, and that by Constitution God may make his Will his Reason.

These Antichristian Tenets were Patroniz'd by the Assembly of Divines.

The foregoing Creeds, are Satyrs against God, his Attributes, and Revealed Word: Therefore, before we proceed, we think it necessary to inform the Reader, what Man is called to Believe by God in his Word; which is amply set forth in the following Creed.

The

The Christian C R E E D.

Extracted out of the Holy Scriptures.

I Believe God All-powerful, Self-existing, Good, Merciful, Just; the Abstract of all Perfections, that Wills the Salvation of all, and Damnation of none that come unto him.

I believe he gave all inherent Powers, a Self-determining Principle, a Liberty to Choose, or Refuse.

I believe Man placed under a Probational State, that may stand or fall; having, to render him inexcusable, all requisite useful Means and Talents given, in the improving whereof consists his Happiness here and hereafter.

I believe God Elected a few from the Lump of Probationers, yet the rest are not Sons without Hope.

I believe as God calls All, so he intends the Salvation of All he calls, That all Answer not their Call, is not from Decree, but themselves. God pleads with All, he would have All live, and not dye.

I believe God sincere, his End is not to deceive, nor delude Man; but All are called with an intention that All called might be saved.

I believe Christ was sent by God to be the Propitiation not only for our Sins, but for the Sins of the whole World; and that God placed all under a Law of Grace of the *first* or *second* Edition, and that every Man is the *Secundum Quid* of his own Actions.

I believe *Adam's* Sin the Sin of his Nature, not the Sin of the Individual; and that his Posterity are by Imputation Children of Wrath.

I believe the Image of God not so defaced, but that it is retrievable through Grace by the use of Means; and that the second *Adam* is a greater Good than the first was an Evil.

I believe Original Sin the Fault of our Nature, not the Sin of the Man, and is devolved by Tradition, not necessitated by a Natural Impulse.

I believe Concupiscence is neither Original Sin, nor its Effect; for Man may as innocently Lust, as be angry, and Sin not.

I believe our irascible Appetites are depraved, that the Seed of Sin is propagated to all; that the Infection is spread, and that all are Tainted with the Infection, so are prone to Evil, and averse to Good; yet all have an Interest in Christ, a Title to the Covenant of Grace, and after divers manners are incited and promoted to Good, and deterred from Evil; and that Christ's Merits are sufficient effectually

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to procure the Salvation of All, as well those Elected, as Probationers; All being under a Possibility of being saved through Grace, on Conditional Terms.

I believe God Wills not Sin, that he hates the Thing that Evil is, and doth not affect the Misery of his Creatures.

I believe God may affect, and give his Heaven to, whom he pleases, but cannot Reprobate Man to Torment him for his Pleasure.

I believe God does not necessitate Sin, is not the Cause of Sin, nor doth need Sin, to have occasion thereby to exert his Power.

I believe God made Man to be happy in a Course of Means; but not to be miserable.

I believe Sin and Misery the Effect of Man's Choice, not of Decree, and that Sin and Hell are not necessitated.

I believe God made Man innocent, but fallible, and placed him under indigent Circumstances, with proper means by Grace to retrieve his lost State.

I believe Christ is the Efficient and Meritorious Cause of Salvation, and Ordinances are the Instrumentals.

I believe Man's good Works without Christ's imputed Righteousness, cannot please God; and that as there is no Justification for them, so there is none without them, and that the best are unprofitable Servants.

I believe, as there is no Heaven for good Works, so there is none without them.

I believe, tho' Christ is our Justification, Sanctification, Righteousness, Salvation, Wedding-garment, Reconciliation, Reward, the Way, the Truth, and the Life, yet I believe, we cannot be justified by Christ's Righteousness without our own; how imperfect soever our Workings and Strivings are, yet they are required.

To CONCLUDE.

I believe Father, Son, Spirit, three Modes of Beings, in one and the same Essence, Substance, one Eternal God indivisible, so named in order of Nature, not Degree, equal in all Perfections.

That Creation, Salvation, and Regeneration-Works, are equally attributed to each.

I believe Jesus Christ God-Man, two Natures in one Person, that he is the perpetual and express Image of his Father's Person, and Mind, his Word, and Wisdom, Cloathed with Human Nature; took the Seed of the Woman, Born of a Virgin, lived a Human Life, dyed a Painful and Shameful Death, rose the third Day, ascended into Heaven, whence He shall come to Judge Men and Angels.

I believe the Holy Ghost the Spirit and Giver of Life.

I be-

I believe there is a Catholick Church Militant on Earth, that there is Forgiveness of Sins, a Resurrection of the Body, and a Life Eternal. February 1709.

I believe also a Catholick Triumphant Church in Heaven, composed of glorious and numerous Orders, of Spiritual Beings, whose Service will be an active (and not a Contemplative) State of Worship, and that this Temple-Service will be worthy the God Adored (and that Spiritual Congress) of which Jesus Christ will be chief and only Organ, by which the Deity will be manifested to the Understanding of the visive Faculties of all Created Beings, of all Natures and Orders of Creatures, of the numerous Celestial Orbs, and shall unanimously joyn in giving Praise, Honour, and Glory to him that sitteth on the Throne, and to the Lamb for evermore.

Having thus our Natures Honoured in the Person of Christ, let us not Defile our Bodies by Sin, but joyn with the Heavenly Crowds in Consort, till we have lost our selves in Raptures of Praise and Love Eternally. *Amen.*

Quotations from Calvin, Beza, Piscator, and other Heads of the Party, with their Publick Acts, to show that the Fore-recited Creeds, are not Inferences drawn from the words, but the very Expressions of the Party, and their Principles.

GOD deprives Man of Wisdom, and hardens their Hearts, and stirreth them up to Sin.

Angels and Men are Destined for Destruction.

The Devil, nor Men bring forth nothing to Action, but what God ordered to their Destruction, that he might destroy them.—*Cal. exalt. dei prov. Pag. 77.* In his Institutions, hath many such Expressions, viz. God ordereth the Sinners Deliberations, stirreth up their Wills, confirms their Purposes, by the Minister of his Anger, Satan, that he might destroy them, because God intended their hardening.

Reprobates are appointed for this double Evil, viz. to Sin, and to be tormented for Sin Eternally: They are Decreed to Live and Dye in Sin, partly by withdrawing from them necessary Grace, and partly by his working in their Hearts, to work sinful Actions.

God knoweth the Non-elect will Sin, and is decreed to Sin, even before he sinned, or knew what Sin was, and that to glorifie his Mercy to the Elect, to signalize his Love to them.

That Man under a State of Reprobation Sins as naturally as Birds fly, or Fishes swim; and that it is God's Will, that Man is brought into such a State, that they cannot but Sin.

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That it is through the secret Judgment of God, that he decreeth Man should Sin, and so is under a necessity of sinning, God denying him Grace necessary to avoid Sin.

Piscator saith, That Grace is not intended the Non-elect, tho' offered them; that tho' God protests he would have Reprobates believe, yet he Wills not that they should believe.

Calvin hath this Expression amongst many more, That God sends his Word to Reprobates, that they might be more deaf, and sets up a Light before them that they might be the blinder, and gives them a Remedy, but not that they should be healed thereby.

Beza saith, The Church Ordinances are given to Reprobates in the Church, to make them less excusable, and not to be bettered thereby, or saved, but to be Entitled therefore to the sorer Punishment.

Prosper saith, The Non-elected are call'd, but it is with them, as with the barren Vineyard, of which, notwithstanding its Barrenness, Christ expected Grapes, but found none.

Calvin saith, That the Wicked by the just Impulse of God, do what is unlawful for them to do.

Piscator tells us, the Non-elected are nevertheless called, and that all things are done by the absolute Decree of God, who hath Ordained all things that come to pass, and makes it necessary to Sin, that they might be Punished for Sin.

It is *Zanchens's* saying, that Reprobates are constrained to Sin, and cannot but Sin.

Moravius in his Disputations, saith, That Christ knocks at the Hearts of Reprobates, whom he knoweth neither will, nor can open to him, nor would enter; but they are called to be upbraided for their Impenitency, that their Damnation might be encreased; for God propounds his Word unto them, that they might be left without Excuse.

Calvin, and *Moravius*, both averr, That God may send Man to Hell for *Adam's* Sin, which God derives on his Posterity absolutely, for no other Reason, than by Constitution, that God may make his Will his Reason, because the Motive of the Thing is in both Cases equally from the same Principle.

B. Davenant's Animadversions, Chap. 22. Lib. 2. Pag. 31. Tells the Reader, That the Creature labours under an unavoidable Destiny, the greatest number, whether they eat or drink, sleep or wake, receive the Word in their Hearts or reject it, yet in the Conclusion all will be such, as by God they were decreed to be.

God affects the Misery of his Creatures to shew his Justice, and Power to Torment them, not to deliver, but to decree to permit their Sin.

Those who would see more of these Principles, may find them own'd in the Publick Acts of the Synod of Dort, Geneva, Franckfort, Dublin, Lambeth, and Assembly of Divines, London.